Sehje Rachio Khalsa

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Preface of the Writer

Sehje Rachio Khalsa
[Mazban da Safar (The Journeys of Religions)]
A survey of Sikh revelation, history and aesthetics with context to world revelations

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"Such ki bani Nanak akhe sach sunaesee such ki bela".
(Nanak announces the divine truth which is the blessing of God through direct revelation and the time is also proper from eternal insight).
This revealed hymn gave some unapproachable inspiration again and again to me in life, and ultimately after overflowing with this inspiration, I began to write this book' Sehje Rachio Khalsa' *[A revealed journey to world religions, philosophy, literature and history etc.] on Nov. 3, 1972 A.D. Always a fresh attraction I felt continuously writing this book of these above divine words of spiritual grandeur. At last the journey of this long book was auspiciously finished on 8 March 1979 A. D.
This is a book in total eight parts, to which I say the eight books respectively, because every part of it represents an independent world of [elevated inspired] thought. In fact from the aspect of continuity of idea and feeling there is an inseparable relationship in these eight books. In these eight years I did not make any change in 'Sehje Rachio.......'. In only of the eighth book' Shamshrian da Vajad [the divine ecstasy of swords] I have increased six pages of its part I. Otherwise every word is same. Yes, to sight the authenticity of its thought I have mediated upon the many newly inspired books, and also contemplated the realities of time with keen intent.

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This was the motive to write 'Sehje Rachio Khalsa', that I wished to give Sikh Nation (Sikh Panth) some feeling of its primeval freshness. I desired to associate that divine and strong excitement with the insight of Sikh Nation, which in Sikh Panth (the elite followers of Guru) was flourished at the demand of five heads by Kalgidhar (Guru Gobind Singh with heavenly coronation) and in its pure performance collectively remained essentially confirmed at least up to the period of his individual light to mingle with the eternal light. Though in any religion is never such satisfactory strength to give its primeval freshness in history, contemplation, myth and in elaborate description, and its authentic arrangement comes in the share of a strengthening poetry or any supreme epic, but the honest conduct, concentrated knowledge and the continuous mutual association of divine prayer sometimes in prose filled with argument brings forth some colours of the primeval freshness of religions. I request with much humility, that writing to 'Sehje Rachio........' toward this aspect I for some years tried my true effort to bring forth the sacred reality of Sikh Religion.

When the nations are near to their creator prophet, then in their nature are very fresh and original mysteries of their religion. In their dreams, wishes and in the rising spirit of consciousness the allusions of their creators are in brimful measure. In their profession and practice is to be present very near touch of Guru prophet. In such circumstances the collective consciousness of the nations is to be always fertile, marvellous and subtle. At that period this consciousness does not confess chief ship of any type of the rule of opposite development, and it is always independent from every type of economical effect.

Then its movement is to be strong and intense than common history, because at that period the histories emanate from it. To this period is announced the stage of primeval freshness. With the passage of time under many reasons the above primeval freshness of religions starts to weaken. When its intensity decreases, then the minds of nations become enfeeble and as a result their profession and practice become the subordinate to outward conditions (powers of production). Though individual or collective, only upon the weak minds are applicable the issues of the analysis of Marxism. The strengthening mind of religion and nations wander in their independent existence, and they are rebellious against the lead of the effect of the powers of production and the production of the rule of opposite development. Therefore when the excitement of the primeval freshness of religions subsides, then only for a small period gets ready the passage of the ascendancy of the contemplation of Marxism. For example, from the opposition of the mind of Christianity obliged to be weak raised the head of the philosophy of Marx.

If I have the complaint of decreasing of the primeval freshness of Sikh religion, then at least I am not alone. The numberless silent despondent people are my co-partner, which at the period of decrease of spiritual intensity can be seen a horrible dryness upon their religions. For example, after five hundred years of Hazrat Muhammad the arriving of Sheikh Shahab Ud. Din Suhrawardi (1145 to 1234 A.D.) the sorrow of the withering of the primeval freshness of Islam represented with the placid argument of truth. When the sun of prophecy became veiled in the veil of the hidden; and the light of purity, concealed in

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the veil of grandeur-, the darkness of land of nafs of the people (who, by the light of prophecy, had gained effulgence) became effaced in its light.....Hearts turned their face from the moderation of stead fastness to turning aside; contrariety to the degree of turning wholly away, appeared; and opens to shaitan, became the path of sway,"(1)

To Sheikh Shahab in the glimpse of Muhammad and the congregation, and the living impressions of his message is to be in sight the primeval freshness: "In the time of society of Muhammad, by blessing of the effects of descent of Vahi (revelation), and the ray of light of prophecy the nafs (lust) of the people had became eradicated from the darkness of customs".(2)

The main part of the poetic excitement of Dr. Iqbal from the eternal healthy originality of Islam which sprouts from the prophetic personality of Hazrat Muhammad Sahib, takes birth from its exploration:

Ko aan negache ke aawal dim rbud umrat drazy bad haman tiran arzusat. {That look of ecstatic grace, which at first glance have completely stolen my heart, your age may be blessed long, I thirst for the arrow (of the same look).}
Here Dr. Iqbal is longing for the permanent blossoms of the Islamic consciousness of the periods of prophet to come in existence again alluring ascendency of belief namely is aching to explore the lost primeval freshness of Islam. {(for citation 1 and 2 concert: the Awarif-UI-Maarif by Sheikh Shahab -Ud Din Suhrawardi, Tr. H.W. Clarke, Taj Company, 1984.)}

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The primeval freshness of Sikh religion commenced to wither then, when at both collective and individual levels started to decrease the aesthetic of Guru Sahiban in the heart of Sikh nation; the real pictures of their life commenced to be foggy in the consciousness of nation, and their original touch of life in the relations of life generally remained absent. In this way the intellectual and spiritual aspects of the consciousness of Panth (khalsa) engaged to be weak, and also in his conduct did not remain the faith of former periods.
The 'bipar sanskar' started the fatal attacks upon the consciousness of Guru from the time of its birth. The effective range of 'bipar sanskar' was farfetched. It could change very secret shapes. Sometimes it attacked the Guru consciousness of Panth (khalsa) inwardly and then its movement was subtle and invisible. Sometimes its conduct was outward and then in its action was insidiousness, conspiracy and were to be the portions of detecting.
The delusional form of 'bipar sanskar' appeared before the Guru consciousness of Panth in numberless shapes. Sometimes in the form of other religions, sometimes as the secret thief of mind, sometimes changing in the conduct of hypocrite configuration, sometimes melting in the conduct of soft style of consciousness and sometimes putting on the coloured vestiture of art deluding the Guru consciousness of Panth made it to be weak.
When any Indian religion assumed its independent existence, and became the owner of imperishable completed existence,

then the brahminical form of Hindu religion unconsciously performed jealously with it, and at the surface of psychology to devastate it totally prepared the subtle equipment of conspiracies. More than sufficient, it was bipar sanskar. Before Sikh religion both of Buddhism and Islam had to be victim of the jealousy of bipar sanskar or an inelastic intolerance. As a result, the Buddhism had to face defeat before the horrible intolerance of Brahmin upon the land of India, when because of associated with ruler section did not approach open loss to Islam. Five hundred years before the existence of Sikh religion began to be cleared in very original and in very independent from, the bipar sanskar began to challenge it at many surfaces of mental and conduct, and this diverse opening struggle in the last years of twentieth century assumed some bloody colours. Through Chandu, Gangu, Sucha Nand, Lakhpat Rai after showing clear poisoned teeth the bipar sanskar against Sikh religion took interest in some invisible tricks. In 1740 A.D. from khalsa Ji to

every part of Dasm Granth at the foundation of a wrong axiom even before believing it to be the word of tenth Guru in the atmosphere some such scandals, illusions and there were some things without doubt of the cunning preaching of Brahmin, which to the mind of khalsa had prepared to recognize the whole Dasm Granth the word of Guru Gobind Singh. To the whole of Dasm Granth from the khalsa as the status of the word of Guru was availed, that the dangerous disputation began to be of their goddess worship. In this period Koer Singh in his creation' Guru Belas patshahi tenth' long discourse of the worship of goddess associated with the life of Guru Ji.

After this in 'Guru Belas' of Sukha Singh and Suraj Parkash (radiance of the sun) of the great poet Santokh Singh was also pursued the discourse of goddess worship. In reality the seeds of goddess worship are present in anecdotes, vocabulary and in the concepts in every obtuse mode of the immature and in artistic compositions of 'Dasm Granth', of which to reject or to carve the desired meaning to much strength of Panth was consumed. The Panth worshipped these compositions as the creations of Guru Sahiban, but at the same time also disavowed with their meanings. The perplexity was the miracle of the treachery of 'bipar sanskar'.

The wrong decision about the writer of Dasm Granth or the uncertainty moving at any surface made weak the mind of Panth. As a result, In many sacred books of the Sikh the strength of mixture or counterfeit compositions overpowered. The invisible and abstract movement of 'bipar sanskar' penetrated even in the compositions of the great poet Bhai Santokh Singh secretly or surreptitiously. At one aspect gave birth to mixture and counterfeit guides of religion, and at other side also in them prepared such psychology (intellect or consciousness) to believe them.

At this period the counterfeit compositions at the name of Guru as mandatory epistles were prepared. With it with the kindness of 'vipar sanskar or to establish these compositions as real the dwarf sized intellect became to be prospering. Up to here in twentieth century this dwarf sized intellect with the help of modern intellectuals coming from universities assumed the shape of scientific knowledge. As a result, to these such counterfeit 'mandatory epistles'

(as' hukamname') believing as real were maintained in beautiful binding covers. The centuries had also produced a meaningless apathy in common people toward counterfeit compositions as Guru writings, whose foundations made confirm the view point of modern intellectual up to the limit of blind faith. The 'bipar sanskar' made intense this meaningless apathy and became omnipresent. In the book of 'bipar sanskar' (sixth book) is represented the collective idea of such fatal movement of forbiddance and its elaboration. In the modern epoch with the artificial compositions as Guru writings also took from as a supposed historical authenticity. To bring forth it as intellectual attitude, which is only outwardly 'intellectual', but in inner shape it is totally empty, this attitude under scientific or any other detailed explanation is supreme and popular. The reason and explanation are these two powers its chief supporters, but the tragedy of these powers is in this reality, that in their background is not deep contemplation, but they bring up upon the average intellect. Only those reason and explanation are great, which may be harmonious with the higher consciousness, otherwise they are like dead bark, which cannot send

the life sap of a tree up to the verdant leaves. At such situation to bring forth from it such science and authenticity will be equal to a counterfeit coin.

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Therefore in modern age a particular attitude, whose outward movement could give the illusion of reason, elaboration, the opposite development of materialism and science, to respect these has become a custom, counterfeit nature, or newspaper temperament and a fashion.

In such attitude the natural originality is finished. The living and awakening and the fresh passages change into a thin imagined mode. From such thinness of idea took shape the modern Sikh history, which scratched the verdant face of the image of Guru.

The beginning of this lifeless and aberrant history starts with the book of 'Katak ke Vesakh' (November or April) of historian Karam Singh. In the cadence of the book was the argument of simple intellect, but the intellectuals of this period did not understand this, that such type of argument is not able to become the excellent prototype of Sikh history, because in its background Shri Guru Granth Sahib, the lives of Gurus, the knowledge to take in embrace the total aspects of history, and also is not any living and awakening feeling of the period of Guru. To recognize any book only from a particular cadence is truly a new type of blind faith or idol worship.

The blind pursuit of above lifeless type of argumentation is the result that some years before after publishing a single layered book of reason 'Guru Nanak and His Religion' of Dr. W.H. McLeod in the Sikh schools came even a flood of some appreciating excitement, to whom provided leadership the V.C., of Guru Nanak Dev university, J.S. Grewal ostentatiously. With this fact made complicated forcibly was swelled upon the stages of universities, that Guru Nanak Sahib did not go to Bagdad. It was not understood, that any historical fact revealed by Bhai Gurdas about Guru Nanak Sahib cannot be accepted differently from the surety given by 'Brother Ancient' (Baba Budha), Guru Arjan Sahib or Guru Hargobind Sahib. Baba Budha Ji (Brother Ancient), who looked the divine radiance of Guru Nanak Sahib with his own eyes and also

recognized, in spite of that for Bhai Gurdas the radiant sun of Sikh religion it was impossible for him to give any wrong description before him about Guru Nanak Sahib.

Auspiciously by the pure insight of Panth, though for transitory period only the brief but appropriate answer to the sterile argument of Dr. W.H. McLeod was given in the Sikh review, March 1970 and in some other writings (and written merely from the point of mischief about such single layered book is not any need to be serious more than that), but from this incident this affair doubtlessly comes before, that the Sikh intellectuals (putative historians) how they are allured upon the empty argument of creative aspect of the period of Guru Nanak. They are impressed much with atmosphere of the prevailing customs of intellect than reality and the contemplation of Guru. To me and also to my friends on 30-12-82 was availed a chance to meet Dr. McLeod at Panja Sahib (Pakistan). At that place we made it clear that purpose of this putative historian is not to reach with honesty at the truth of time, but his inclination was to support the

needed equipment for their enjoyment to the intellectuals irresponsible and bringing up upon empty ego to show at large scale and to achieve lower taste of adverse talk. Because of encouragement achieved from the worshipper of counterfeit scientific attitude the lower taste of McLeod just referred in his last writings is assuming the shape of wickedness. To the admirers of the truth of Guru is the need to be vigilant about the poisoned tendency of the Mcleods of period.

Though Dr. Ganda Singh was honest, but he lacks the sacred vision to evaluate the contents which produce the Sikh history. He does not have such ‘Latiph’(subtle feeling of authentic rationalism) method to understand the collective nature and individual psychology of any time. This is the main reason that (an idea which is most subtle and divine and have thirst of prophetic blessing.)

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he omitted to use accurately some facts of Sikh history. He took pleasure in searching or describing comparatively in a true or false fact more than a historical truth. This is the result that not to understand the consciousness of Guru Sahiban overflowed with divine mysteries that he to the totally counterfeit "mandatory epistles" associated with the name of Guru Sahiban and made serious blunder to edit believing them historical facts. Even to the perception of the historian of human mind should find out, that if in the vision of the inner self of Guru can take birth anything like such mandatory epistles. The editors of these written commands should understand that the historians cannot make accurate use of outward facts without knowing the rules and regulations and the natural movement of human mind because without the divine glimpses of inner self of mind, it is impossible to be visible in an authentic enlightenment the historical conduct of any man. Therefore the perception of the inner self of mind should also be a fact for the historian, but a subtle fact, should be only. Because of the lack of needed feeling to assume the trust worthy form of historical incidents with their conduct and movement, the human nature and its relation with collective thinking Dr. Ganda Singh in the ‘The Sikh Review’ of June 1974 published his essay ‘Guru Arjan’s Martyrdom’ to Chandu the jealous of Guru made the chief of their merciful group of collecting wealth to save Guru Arjan Sahib.

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Fell apart from the atmosphere of Guru consciousness about the tragedy of fact-chief history sixty years before the day, Prof. Puran Singh in his book ‘Spirit of the Sikh’ (page 11, vol. 1; 1980) has written correctly on page nine: “Historical criticism, aiming at literal accuracy and exactness, comes riding on a tempest to a clumsy old end of hopeless inaccuracy”3 (It means the excitement to give detail of facts exactly gives a false shape to history). Today when we read the Sikh history of the famous journalist S. Kushwant Singh, Hari Ram Gupta and like Inder Bhushan Bannerji then the above words of Prof. Puran Singh are seemed to be assuming the status of prophecy.

The fact-worshipper historians made big blunders at that period, when they showed dependency more upon the written form of fact. For example, this announcement of many intellectuals, that Mian Mir did not lay the foundation of Harimandir Sahib, because any written proof does not give its testimony. But they do not know this that from three centuries backward despite the

inclinations of the nature of Sikh totally against the Muslims even without this truth it was not possible to swell such a strong myth in favour of any Musalman. Sometimes the unwritten facts are more untainted than written facts. Without historical dates the creative aspects of collective consciousness, the argument of the total movement of history, the chief reason of particular religions, the permanent essences of human nature and the particular philosophical feeling of omnipresence of life- these five aspects to represent

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in accurate method are supporter to the historical reality.

Many Sikh historians have not even the trivial feeling of it, that how approximately creates the history through the creative conduct the 'War and Peace' of Tolstoye.

To the written or unwritten fact it is necessary to be the support of any creative atmosphere of human nature, the sobriety of contemplation or the movement of consciousness of divine truth, as in 'Bachittar Natak' without any mention of Pir Buddhu Shah it is doubtlessly correct of his participation in the battle of Bhagani. This insight can be appropriated upon the truth of the laid of foundation of Harimandir Sahib by Sien Mian Mir.

The Sikh historians should have the subtle knowledge of these reasons, which to the pure reality of any fact make stand upon the horizon of time in invariable forms, or through them any estranged fact changes in thousand shapes, and as a result it becomes difficult to search its only one original form. The evil nature of lago even before the eyes makes the form of truth totally some thing else. In this period of computer, television, and miraculous means of transmission also the inner selfishness, jealousies, falsehood, fallacy and the naked factionalism at the national and international surface like the increasing of the germs of facts becoming the history of tomorrow create thousand shapes to reveal, and establish the inflexible arguments. A simple honest man of journalism can find countless examples like that.

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This suspicion of Dr. Ganda Singh is how much ridiculous and full of proud, that perhaps Chandu may not be born, because from the office writings of that period he did not found his name. It is wonderful that the poor historian has not even such feeling that the strongest movement of time from names, places and incidents only allows to some to be protected in the form of written words and to their very large part with too much cruelty taking in its grasp drops it in the anonymous dark. In the presence of the grip of computer, television and dazzling satellite this truth also is established.......To the fact worshipper historians is the need to learn to much from the utterance of the great political visionary Henry Kasinger of America, that before concatenation of horrible incidents of our period the war of Vietnam will remain to be a mere trivial foot note.

The meaning of above description is not this that I am disagreed with the greatness of historical facts. I only say this that in the atmosphere of truth you may belief upon fact, but in needed situations be alert about the desertion of facts.

The Guru history should be written holding the truth in divine insight of vision. It is possible, at that time to the reason you may feel as worship, as the mode of 'Spirit of The Sikh' of Prof.

Puran Singh may be felt, but there is a glorious reason in the background of this expanse stage of worship, from which numberless local reasons can emanate. The co-ordination of those small local reasons with grand reason can create a pure Sikh history of different designs in concatenation of unique facts.

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As s bondsman with context to Sikh history I have meditated upon many old and new famous sacred books, but to me from old sacred books is achieved more untainted historical perception, because in old sacred books in spite of some mistakes to the atmosphere of Guru consciousness, or the subtle fact of representative consciousness, is maintained with more adroitness. For example Gyani Gyan Singh, Maikalph and Gyani Kartar Singh Claswalia at the time to create the atmosphere of Guru consciousness give the proof of a great perception of reason than Dr. Ganda Singh. In the histories of new Sikh historians the glimpses of genius are so, but the unbreakable illumination of the reality of Guru consciousness is unobtainable in their writings.

For how much period any Sikh historian of versatile genius does not take birth, up to that period the Panth should take shelter upon old historians, because in spite of errors their mystery to describe the shape of Guru is more correct than modern historians. From the new historians we should take benefit carefully.

In Sehje Rachio Khalsa (khalsa is the illumination of effortless effort apathy) though I have not written Sikh history in concatenation, but I have tried to fix the directions of its original nature, that the freshness of the image of Guru is the permanent preceptor of the aesthetic of consciousness of Panth, philosophy, the pattern of life and spirituality or the delicate perception of 'Shri Guru Granth Sahib'.

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In 'Sehje Rachio Khalsa' I have represented 'bipar sanskar' as the opposite abstract power to subvert the sacred shapes, but in context of Sikh history and contemplation to fix its negative area of inaction I have also cited the concrete examples; there is no doubt in it that the 'bipar sanskar' has spoiled the healthy movement of Sikh history. Here I give some concrete examples as surety from the writings of Prof. Puran Singh of the conduct of forbiddance of 'bipar sanskar'. All these ideas were published after (8.3.79) the completion of 'Sehje Rachio Khalsa'.Therefore the testimony of these to my ideas makes them more authentic.

A. It is unfair of the Hindus to condemn Sikhs for their attempts to cut themselves away from the mass of Hinduism. They make it a grievance that the Sikhs wish their Church to stand apart.

B. But Brahminism was there to engulf it from within.

C. I assert that many revolutionary tendencies are found in the Sikh thought, song and life.

It was atrocious not to have been this and to have ignored Sikh history, from the main features of the hostility of the racial environment in which Sikhism took its birth.

D. Mahatma Gandhi preaches against keeping of hair. He denounces those Sikh shouts of conquests as communal as against national, with which they battered

the Mughal tyranny and became a free nation. The Sikh will die if he cuts his hair and assumes the Hindu shape. The patronizing attitude which the Nehru constitution adopts towards the Sikhs is the policy of the Hindu congress to include the Sikhs in Hindus. By a miraculous like divine vision to look the history by Prof. Puran Singh the above lines written by him are to be proved really a revelation (certainly the lines of part-d). It is sufficient to give the example of Indian constitution of section-25, in which through merciless cold conspiracy is to be shown to Sikh Panth the part of Hindu religion, and against such (planned) injustice not any social class of India has raised any summon.

Another form of the movement of interdiction is not to remain the image of Guru Gobind Singh distinctive from the aspect of religious beauty. Pertaining to him from Rabinder Nath Tagore in his essay 'Shiva Ji and Guru Gobind Singh' described the reflections in thought and the comment of Mahatma Gandhi against him as 'misleading patriot' are such unforgettable insults. I have made honest efforts in 'Sehje Rachio Khalsa' to maintain permanently beautiful image of Kalgian wala (the collective divine prophetic coronation), because only from that stage to humanity, and particularly to khalsa Panth will be available the immortal spiritual power. At other side in the book of 'Bipar Sanskar' (the Sixth part of the same large book' Sheje Rachio....') every veil of the

1. (see Puran Singh studies January April 1982, punjabi university, from An open letter to Sir John Simon, page 40) 2. (the rise and fall of the Sikh power the modern review April 1911)

conspiracy of the movement of interdiction to pollute the distinctive from of Panth(but to every religion) is disclosed.

*I with humility as a follower at the political and social stage of history the spiritual contribution of Islam in this long book have tried with meekness to evaluate it, because without such perception the pure scene of the Khalsa history does not come before completely. Doing similar to this, particularly in the book of 'Zafarnama' (a letter of spiritual victory from tenth Guru) I have assisted to contemplate toward the sources of the invisible fluency of history. The outward strength of Brahminism and the thief of bipar sanskar hidden in the remembrance of khalsa to make dim to the accurate spiritual contribution of Islam have contributed an example of large share from last three hundred years. To disavowal with the truth of the foundation of Harimandir Sahib laid by Saien Mian Mir is not merely the reason of the lack of written proof behind it, but the political background of contemporary and past and as a result of the fatal effect of 'bipar sanskar the attitude emanated in Panth against Islam is also pervasive behind this denial.

I do not claim this, that in the explanation of Sehje Rachio Khalsa I have represented the ideal designs, but in very much humility I will request this doubtlessly that in this book I have provided some such directions of the explanation of Sikhism, which to the genius of Panth at the period of contemplation of Sikh spirituality will make conscious from the aberrant role of 'bipar

sanskar'. Revealing the motive of the illumination of khalsa by Guru Gobind Singh and describing the spirit of Shri Guru Granth Sahib the large part of
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Sikh genius have limited to the vision of Panth up to the similarities of the history of Hinduism, the religious books and mythology. Many research papers written by the intellectuals of universities, the exegesis of Faridkot of 'Guru Granth Sahib' and the book of Sardar Kapoor Singh 'The Baisakhi of Guru Gobind Singh' can be arranged for example. Prof. Puran Singh in his book spirit of the Sikh gave indications of this weakness of Sikh genius everywhere; as:

A. The words Brahman and Para- Brahm also come in Guru Granth, but as Cunningham says "by way of illustration only". Similarly the names of all gods and goddesses of Brahminical Pantheon 9
B. It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru's meaning to be same as the Veds and Upanishads! Dead words are used to interpret the fire of the Master's soul! Q10 Very sad! our intellectuals did not understand this secret revealed sixty years before.

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To whole humanitarians is my appeal, that I have created 'Sehje Rachio Khalsa' permeating in my vision at least more or less the central

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(9. Prof. Puran Singh: spirit of the Sikh, part 11, vol.11 page 75),
(10. Prof. Puran Singh: Spirit of the Sikh, part 11 vol.11 Page 27.)

contemplation of the famous religions of the world, their prophetic mysteries, original sources, their origins and their historical pictures. In seventh book I from China to India and from Middle Asia to Greek to the waves of six thousand years of different religions have shown rising and falling in the glimpse of only one ocean of feeling. Though mostly in 'Sehje Rachio Khalsa' I have described Sikh religion, but through the construction of thought in it the verdant situation of every religion and about the natural rules of its autumn through allusions of feeling I have given at least some information.

In 'Sehje Rachio.....' comes the recitation many times of khalas kudrat, akal fateh, antam han, antam nahn and the Sikh yad (rememberance). In reality they are original philosophical concepts, which are carved to make understandable the configuration of omnipresent consciousness. Out of these the first four concepts are the part of individual feeling, but at the same time their association is also with outward divine universe in spite of individual feeling. The Sikh yad (remembrance) is the name of that pure feeling of nation, which can recognize the real features of countless incidents which became invisible in backward period. To encounter before this truth

I have fortunately achieved many chances, that at some period through the strength of Sikh yad to

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reveal the reality of concatenation of incidents of Sikh history the illiterate mothers surpass to the vision of universally accepted historians in the settlement of truth and false. The reason of it is that at which time to the vision of the learned historian has limited the fixed rules and regulations, at that period the simple hearted illiterate people through the independent sights of consciousness achieve the spacious pleasure of past time. In the first and seventh book of (Sehje Rachio Khalsa) the methodological shape of the concept of Akal fateh is presented when in the second book of same name Akal fateh is shown dilated but in separate form pervasive in the lives of [eight]Gurus. In the outward flow of time the lives of Gurus stringing in the chain of miraculous incidents I have brought forth their conceptual meaning of aesthetic and also their unapproachable but natural reason. It will not be wrong place to give the humble suggestion to readers to read in the writings of other writers the concatenation of the common incidents of the lives of Gurus. But to manifest the imperceptible and the sacred directions it was necessary for me to classify the supernatural incidents. In fact their happening has a status of truth for me. In the book of Akal Fateh of the lives of Gurus from the patshahi second to patshahi nineth (spiritually royal Gurus) I with humility which description has given serially of the directions which cannot be grasped in common life of the reality of the lives of Gurus, at the time to express its

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un approachability the three methods symbolic, philosophical and poetic are applied. Without expressing the real direction of the un approachable image of Guru the real freshness of the picture of Guru cannot remain in the memory of people or in historical consciousness, which is necessary to live for Panth. The un approachable forms of Gurus without associating in their lives the Panth can not take the divine inspiration of their form of Guru and without the surety of any information or incident the truth of un approachable form cannot be confirmed. For example, to believe Kalgidhar Patshah (Guru Gobind Singh) as revolutionary, the grand poet, great soldier and the true patriot even his personality in his followers will not create such inspiration, which have to create his un approachable form of Guru. Therefore when the poet Tagore compares him with Shiva Ji, then through ignorance or through vilification making unseen the imperceptible form of Guru dishonours him. At the time to express the Latiph reality of the Guru to the putative realists and the socialist ignorant of the form of saviour of the truth of religion I will like to give them this hint, that to break any religious myth, invert or to change for such span of time any historian, rationalist and literary artist have not any moral right, as much as they have not any large substitute to make long lived the freshness of life. The decision of truth and false to be correct or incorrect in authentic form does not occur only by inverting the available narrations, but such becomes possible only through the writer assuming the meaning of life deepen and the larger natural flow.

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Therefore 'antam- han' and 'antam nahn' are how much philosophical concepts, as much they are indebted to poetic vision. 'Antam han' is a blessing, whose abode is equal to eternity and universe, but the human mind is also its part. Similarly 'antam nah' is a horrible dream, whose fear is in the universe and in the small portions of time, and the death carves its emptiness, but the human mind is also in the hold of 'antam nahn'. Therefore the region of the effect of 'antam han' and 'antam nahn' in the whole time, universe and in the human mind moves in the same moment. Therefore, with the destiny of man their relation is inseparable. The mention of 'wali howmen' [egotism of holy man] also came at many places in the book. Behind the creation of this philosophical poetic concept is the strength of my humble total poetic inspiration, in whose background is the reality of sacred nature. The concept of 'wali howmen' swells from the anecdote of 'Panja sahib'. There are three stages of it: proud, acquaintance and mercy.

It is my request before the readers, though 'Sehje Rachio Khalsa', taking the sport of argument represents the feeling and reality of conduct manifested in punjab of the ideas of complete Guru prophets, but this book also is the reflection of that contemplation of mine, which in common profession continuously unconsciously and consciously lives close together me. The universe of poetry is totally a different reality from the thinking of daily routine, because there the marks of outward reality becoming dim start to make allusion toward a deep reality. At the other side the thinking of daily routine manifested in prose

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becomes completed surety of the authenticity of deep truth. Therefore before expressing in poetry at the stage of reason to manifest my beliefs I considered it necessary about Guru Sahiban and their Panth. Perhaps behind writing 'Sehjje Rachio Khalsa' my one feeling may be that.

At many places in 'Sehje Rachio Khalsa' I representing the miracle according to natural rules dared to arrange like them. Khalsa believes their existence, approves these equipoise excitements, but is against their misuse. The elaboration of this view point is available in this book at many places.

It is my request for the interest of the readers, that in 'Sehje Rachio Khalsa' the names of how many books are appeared, their original text or translation I have read completely. Not any citation of other book used only as a citation. Even to give a small citation I considered it better to study the whole text. When I have finished 'Sehje Rachio Khalsa', approximately three years after it, the two longer parts of the great creation of Prof. Puran Singh 'Spirit of the Sikh' published in Punjabi University, Patiala, I could not take benefit of these at writing this book. Only in this foreword I have taken support of some lines of that supreme creation. Yes, the small lyrical part of the spirit of the Sikh (page 120), which does not touch the methodological reason of Sikh religion, was published at that period, when I was giving final finishing touch to the seventh book of 'Sehje Rachio Khalsa'. Therefore from it I have used one citation in the last part of seventh book.

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Respected Khalsa Ji! It does not look good to talk about book in too much detail. It is only you who will extract essence from its merits and demerits. After finishing the study of the book taking care about backward eight years you should be benevolent to estimate its truth. In nineteen seventy three in the book of Akal Fateh' which I have announced about Harimandir Sahib, have that not illuminated in the form of truth upon the pages of the coming years?

Khalsa Ji! offering in your holy feet 'Sehje Rachio Khalsa' I perform a last request. It is this that you, your living, moral purity, bravery and the distinctive form of spirituality keep always untouched and superior than the self interests of the world. In the great story of Chekhov the 'Grasshopper' arraigned like the lower writers and the artists with trivial morality the writers and directors of lower status have transformed the purity of Sikh-life in the diseased physique of plays and films, to abdicate them is the part of your high and inexorable ideal. The plays and films written from the point of to play upon the stage, the lives of the Gurus, the word of Guru and their contact with stage and to represent the shapes of Gurmukhs (Sikhs) upon the stage will be a proof of spiritual suicide for khalsa Panth.

Khalsa Ji! Never forget the insult of Panth, because without making sense of honour powerful it is not possible. At other side the right conduct, the sharp intellect and the independent consciousness from mental slavery give birth only to the tremendous forms of honour. It is our religion to forgive the culprits,

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but only then when they are deserving through any earning. Useless mercy spreads countless diseases of ego.

The marks of Guru Sahiban, as with their touch became pure places and homes, and any tree associated with them through any type etc., do not devastate, because their value is far more than the materials of the world and the books of knowledge. They are the source of freshness of your love of Guru, the height of courage and of your souls. The glorious Khalsa Ji! In these eight books of 'Sehje Rachio Khalsa' this devotee of you to which directions of spiritual and moral has represented the life of Khalsa, their concentrated study and confirmed conduct with faith can make for you a protected place in history…

If to any religious excitement of an unseen fellow any part of this convey harm, then I apologize from him. To such unseen fellows I assist to believe me, that at the time of writing this book my intensions were completely humanitarian. Making evaluation of my crimes do not forget it that man is oblivious:

Waris shah na amal de ras maithe,
Karan mann nemanra kas te main.
[The poet Warish shah has not sufficient wealth of graceful conduct.
Then I this humble person upon what can feel proud].

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Upon the auspicious period of the second edition of 'Sehje Rachio Khalsa' I request that from my hundreds of readers came that I may elaborate in review in the form of definitions many poetic/ philosophical terms of this book. To answer this I say with apology that in future I will represent in the form of a review a small book in your service with detailed elaboration the different forms of concepts as of 'akal fateh' and 'khalas kudrat' and 'sikh yad' (remembrance), 'antam han', 'antam nahn', and 'pehal tazgi'. But reading in concentration these concepts are also clear in this book. In my opinion the satisfactory explanation of 'bipar sanskar' and 'babri jalal' I have already done before in this book. A particular view point about history I have represented again in my essay 'The Poet and History', to which I have used as the foreword in my epic written about Guru Nanak Sahib 'Ilahi Nadar De Pende' (The divine journeys of collective prophetic blessings). Together with it this essay is also an inseparable part of 'Sehje Rachio Khalsa'.

After above description to give the primary direction here it will not be unapproved to describe significant but in brief comments about 'akal fateh', 'khalas kudrat', 'antam han', 'antam nahn', and 'wali howme'.

Akal Fateh is a divine movement, whose region of creative process in concept can dilate up to universe, but when it in a particular great man (Guru, Rishi, Prophet) manifests through its one or many forms, then its auspicious colours

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of multifarious features increased with brim-fulness descend toward the total diffusion of khalas kudrat, human history, human achievements, very original consciousness, individual conduct and pure social institutions. Therefore from 'akal fateh' the very divine but inexorable victories emanate.

The 'khalas kudrat' is such sublime, untouched and unblemished content of the multi layered universe associated with man kind, from which 'akal fateh' creates very complete forms of mankind and in its achievement includes them. Therefore 'kahals kudrat' is the area of action of 'akal fateh', where it remains busy to create countless variety of aesthetic love and knowledge etc. There are numberless places of 'khalas kudrat'. It should be any where: As human love, trackless consciousness, nature-beauty or in a particular mode of truth of mankind.

In 'Sehje Rachio Khalsa' 'antam han' is used to define any extent of pure excitement, unapproachable concepts, invincible faith, sovereign truth and peerless blessing. 'Antam nahn' comes in the meaning of that multifarious devastation, to which in different conditions only blessed mercy can make brimful.

The concept of 'wali howme' reveals that spiritual condition of great person, in which the prophetic truth removes the shrink of impressed mentality of the Saint of proud with such blessing through Guru, after whose descending the

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Saint again moves in bound less independence.

In this second edition of ‘Sehje Rachio Khalsa’ to give the fixed clarity of the natural and philosophical place of miracle in the recognition of Sikh history and Sikhism I have increased two epilogues. To bring the subjects of book in more refulgence the detailed contents are also given in the beginning.

At the end I am thankful to my hundreds of friends particularly Prof. Amarjit Singh ‘Prag’, Sardar Chetan Singh Khalsa, Sardar Fakir Singh Sahota, Sardar Parminder Singh Sahota, Principal Jaswant Singh Sandhu, Prof. Paramjit Singh Bansal, Prof. Harbans Singh Dhami, Sardar Baldev Singh Sahota, Sardar Gurdial Singh Saraien, and Sardar Daljit Singh Shalapur, whose love has awakened to be such inspiration in me, which inspiration has created ‘Sehje Rachio Khalsa’.

My publisher ‘Singh Brothers’ of Sikh form whose in-debit far ever will touch with sweetness my face, who in the wave of ecstatic life is so much more than a publisher.

April, 1999 (Vaisakhi, 1999)

Harinder Singh Mehboob.